

Folly.

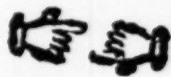
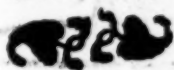
fore as a dreame, let it passe: and so, hoping that
if you note well this dreame, it will doe you no
hurte. When you are awake, hoping you will
beare with Sleepers, if any thing be not
as it shoulde be: in some hatt a-
bout other businesse, I
bid you heartie-
ly farewell.

FINIS.

83

A booke made by a certayne

great clerke, agaynst the
newe Idole, and olde
Deuyll / whiche of
late tyme, in Mis-
sia shulde haue
ben canonys-
sed for a
saynt.







Arste of

all I do make protestacyon, that in this boke myne intent is not that Benno the byshoppe, which is deed many yerres ago / shulde eyther be iudged or els condempned. For he hath his iudge, lyke as al other haue / whiche haue departed fro this lyfe: of whome it is not laufull for any man to pronoũce or gyue sentence, oneles it be so, þ̄ god hathe perauẽture reueled it vnto hym. Fyrst by wordes, & afterwardes by sygnes / for we do onely here touche & rebuke þ̄ lypynge **Sa-** Satan. **Satan.** which now in this tyme (in which þ̄ gospels is agayne rysen vp by the grace of god, & shineth all abrode) knoweth none other
a.ii. way

The Pope.

way howe to auenge hym selfe /
than vnto the scoznyng of god,
and to the rebuke and sclaunder
of his worde, to take vnto hym
selfe suche maner disguised ap=
parayle / that vnder the name of
Benno, (whiche forsothe wolde
more gladly haue rested in his
graue) he myght suffre hym selfe
with great ordynaunce of golde
and syluer and with solempne
and royall pompe to be consecra
ted and worshypped for a saynt.
But the Ire and wrathe of god
worketh this, and byngeth it to
passe, that those obstynate and
blynde tyrautes and pursuers
(suche as is the Pope with his
adherētes) which do not receyue,
no noz yet can suffre the gospel
vnto theyz owne saluacyon : are
compelled to beleue leasynges &
great errours, and the disceytes
of

of the deuyll, As Paule saythe 2 Thessa.
vnto they? greater condempna- secundo.
cyon. And I do this so moch the
moze gladly, and with moze re-
dy mynde, for that I do knowe
of a suretie, & it is nothyng plea-
saunt noz acceptable to Benno
(yf it so be that he is a saynt in
very dede) to be canonised. Lyke
wyle as it was neuer pleasaunt
to any of all & sayntes that they
haue ben cōsecrated of & Pope/
Howe be it this same thyng (I
meane to be canonysed) hathe
chaunsed to very fewe of them.
For these mere Papistical saint?
haue ben for & most part of them
no true chrystyans, specyally for
this cause, that (as we do se com-
menly to come to passe) of this
canonysacyon and consecracyon
of sayntes, men do tourne them
selves from the grace of god and
a.iii. from

Images.

**The Bu-
ryall of
Moyſes.**

from the fayth & truſt in Chryſt:
& do leane vnto y^e merytes & ſuf-
frages of ſayntes. And ſo moche
goodes and ryches is beſtowed
vpon theyr temples, y^e the worke
of charyte towardeſ our neygh-
bour is well nere extincte / & that
the ſayntes are accompted & ta-
ken in the ſtede of god / and ſto-
nes & ſtockes in the ſtede of our
neyghbour / & of the ſayd goodſ,
onely ſlowe belyes, & ydell ſwyne
are fat fedde in the tēples, chur-
ches, and monaſteryes. Nowe to
the laufull & very ſayntes, there
can be nothyng more pleaſaunt
and acceptable: than that pure &
vncorrupte faythe and lyuely &
ſtronge charyte do indure & con-
tynue amōge men. And for this
cauſe god wold y^e Moyſes ſhuld
be in ſuche wyſe buryed, that no
man ſhuld knowe his graue: leſt
els

els he myght happely in þe place
be worſhyphed, called vpon, and
prayed vnto. Yea mozeouer he
dyd not ſuffre ſo moche as any
honoure or worſhype to be gyuen
vnto god in any certayne place
appoynted, or by any ſpirytuall
name, oneles he had cōmaunded
it before his owne ſelfe. For whi-
che cauſe alſo Ezechias dyd breake *Ezechias*
ke the braſen ſerpent into peces,
albeit that god had cōmaunded
it to be made: becauſe he dyd per-
ceyue that þe Jewes wolde there
ſet vp honour vnto god: though
the falſe pphetes alſo dyd often
tymes crye, that it was done to
the honour & glorie of very god,
euen lykewyſe as the Pope with
his adherentes dothe nowe of
this Venno. Howe moche leſſe
thā is it to be ſuffered now theſe
dayes, that in the newe teſtament,

The true
honour
rynge of
god.

Adryan
the.vi.

in the clere lyghte of the gospels
any maner honourynge or wor-
shyppynge of god. Shuld be sette
vp of any mans owne wyttes &
deuocyon, belyde that onely ho-
noure and worshyppe whiche he
hathe comaunded in faythe & cha-
ritye, with þ oblacyon & offeryng
vp of euery mans owne selfe, so
as Paule dothe teche in the. xii.
Chapitre to the Romanes. Fyrst
to begyn at the hyghest, the mat-
ter went gaylye forwarde, þ that
Satan was in Misnia aduaun-
cyd & set vp by Adryan, (whyles
he lyued) his owne peculyer and
specyall mynister and seruaunt/
For albeit that he was accōpted
& taken to be of a certayne good
& cōmendable lyfe, (as the fame
goeth of hym). yet (as all suche
maner Hypocrytes are wonte to
be) he was the sozest enemy of all
men

men vnto god and his worde/be
 cause I wyll not speke here, that
 at Bruxelles he suffered y^e dou-
 ble murther to be done, and two
 martyrs to be made vnto Chryst
 and to be taken for very sayntes,
 all though he was ygnoraunte
 therof, and it was soze agaynst
 his wyll. For murther was com-
 mytted and done, as yf they had
 ben than heretykes, which in ve-
 ry dede they were not). For true
 christen men, & those in especyall
 whiche haue any admynistracy-
 on in spirytual thynges: do ney-
 ther torment nor flee any mā: but
 they do onely (as Chryst & Paule
 teacheth) eschewe the companye
 of wycked men, & beware of the.
 And though he neyther I oughte
 nor yet can iudge, what maner
 ende he had at his deth: yet this
 doubtles I may iudge, that ex-
 a. b. cept

Johan &
 Henry de
 tye mar-
 ters.

cepte he dyd amende befoze that
 he dyd departe from this lyfe, &
 dyd reuoke oz repēt hym of such
 murther. And dyd with his hert
 vnfaynedly fauour our gospel:
 it is vndoubted, & he is not free
 from dampnacyn. This mater
 no doubte of it is handeled in all
 poyntes after & papistycall ma-
 ner. For lykewyse as in the cou-
 sell of Constance, Iohn Hus, &
 Hierome of Prague, those verye
 sayntes & martyrs of god, were
 condemned and bzente. And on
 the other syde Thomas de AQui-
 no the origynall fountayne and
 sprynge of all Heresye, the pesty-
 lence and (as his bokes do wyt-
 nesse) & ouerthrower & destroyer
 of the gospel, was canonysed &
 made a saynt. Euen so nowe (yf
 god be pleasyd) our mayster A-
 dzian doth at Bzuxelles / he hath
 bzente

Iohn Hus
 and Hiero
 me of pra
 ge.

Thomas
 de aquino
 the foun
 tayne of
 all heresy.

Adryan
 the. vi.

brente those very sayntes, Iohn
and Henry : & nowe on the other
syde maketh I wotte not what
of Benno a saynt, nay rather the
very deuyl. For this is the pecu-
lyare & propre worke of þe popes/
they must nedes labour aboute
these thyngs, that is to wytte, to
rydde the very sayntes out of the
worlde, and to auaunce & lyfte vp
on hyghe counterfayte sayntes/
to condempne the worde of god,
& to establishe theyr owne doc-
tryne / & than saye afterwarde,
that this thyng dothe tourne to
the honoure and glozve of god &
of his saynt, lykewyse as Christ
dothe saye in the .xvi. chapitre of
Iohn whan he saythe.

The tyme shall come & who
soever dothe kyll you, shall
wene that he dothe honoure and
ser-

Pope A/
dryan.

Gregory
the. vii.
Hery the
vii. Em/
perour.

seruyce vnto god . For sothe this
theyr noyse shuld haue moze wor-
thy of sylence/ and pope Adryan
with those whiche do so buselye
promote and set forward the ca-
nonysacyon of Benno, ought, (&
not without great cause) to be
hartely asshamed, yf there were
but euen one lytle sparke of wys-
dome lefte in them, for that they
haue not ben affrayed to put in
wytyngge all those holy maners
and examples of Benno, and to
reherse them in the bulle, & open-
lye to publysshe them vnto the
hole worlde, & is to wytte, howe
he dyd ioyne hym self to Grego-
ry the. vii. and toke parte w hym
agaynst Henry the. vii. Empe-
rour / and dyd excommunicate the
Marchion of Misnia and the
Emperour also with hym / and
than afterwarde dyd conueyke
a false

a false traytour vnto the Pope/
 I wolde haue sayd went in pyl-
 grymage to fulfyll his bowe. O
 howe worthy and senely a dede
 was this for a knyghte & For he
 ought of ryght to be called not
 onely by þe name of an holy bys-
 shop: but also of an holy knight,
 & he were worthy to be dygged
 vp with golden mattocks and
 spades, that he myght be all to-
 gyther of redde gold. I wyll not
 here reherse nor brynge forth the
 hystories, whiche do effectually
 shewe or declare, howe holelye þe
 Gregorpe the. vii. dyd Demeane
 hym selfe toward Henry þe. viii. Henry the
 doutles full lyke a traytour and viii.
 a false discepuoure, yf a man do
 marke well þe falschyon of hym.
 For he dothe prouoke the sone
 agaynst the father, & deposeth
 hym fro the Emperypall dignyte,
 and

and suffered hym at y last to dye
excomunicate: and all onely for
cause of worldly ryches, honour
and tyzanny / vnto suche maner
Pope dyd Benno conuey hym
selfe (as the bulle doth reporte &
make boist of hym) & such a pope
as this, he cōfyrmed and mayn-
tayned in his peruersytie & wyc-
kednesse. Neyther was there so
moch wytte in that holy man as
to perceyue y the pope dyd wyc-
kedlye and wrongfully, whiche
dyd styre vp the sōne agaynst y
father, to whome god had com-
maūded obedyence and honour
to be gyuen. But he is so despe-
ratly blynde, that he dothe ioyne
hym selfe vnto the pope, & dothe
mayntayne & defende his parte,
and togyther with hym doth ex-
comunicate the Emperoure and
y Marchion: where as he ought
even

euē with the leopardye of his
owne lyfe to haue cryed agaynst
the pope, and to resyste and with
stande hym / I wyll not (I saye)
make rehersal of those thynges. *Thempe-
rour Hen-
ry.*
And let vs graunte, that Henry
had an vniust cause, & the Pope
a rightuous cause, (which thing
for all that the hystories do de-
nye:) yet doubtles this thyng
can not be denyed, & Cesar em-
brasyd the faythe, whiche is ac-
cordinge to the worde of god.
But (as I haue sayd) al this bu-
synesse was onely for cause of
money and ryches besydes this
for honour and tyrannyes sake/
for whiche thynges hethen men
are wonte to stryue among them-
selves / here in this thyng (I say)
the pope dyd not Euāgelycally.
For els he ought not to haue re-
systed that euyl, but to haue let
that

that thynge go which wolde not
contynewe as Christ doth open-
ly teache in y. v. chapitre of Ma-
thewe. yea more ouer all though
themperour had done any thing
also agaynst the worde of god /
yet for all that the Pope oughte
to haue suffered / and as beyng
the faythfull bycare of Chryste
his lord, he ought rather to haue
suffered dethe in the cause. But
here the Pope not onely dyd re-
syst euyl, and dyd reuenge hym
selfe: but also he dyd moch euyl
and moche iniurye and vexacy-
ons to his aduersary. For he dyd
shede so moche blode, & he brou-
ghte in so moche disorde and de-
bate: that a man wolde euen ab-
horre to rede of it. And yet dyd
he not cease nor take vp so, vn-
till he dyd spoyle the Emperour
of his auctoryte / dyd spoyle hym
and

The Po-
pes dede.

and depꝛue hym of his Empry-
re, and of all his frendes, & also
of all his honour/fynally of his
body and lyfe, yea and (asinoche
as in hym was to do) also of his
soule. And with suche a Dope
doth that holy man Benno con-
spire, whiche god wotte hath de-
clared the gospel euen with do-
yng of miracles also. These are
those excellent & noble vertues,
foꝛ whiche he was iudged woꝛ-
thy to be dygged vp out of the
grounde w̄ golden spades, pad-
uenture to thentent that we also
shulde lerne by his examples to
kepe the gospel after the same
fashyon. And verily I do sup-
pose that this was the myracle &
vertue of Beno, which dyd most
moue and styꝛe the see of Rome,
and whiche was princypally ac-
cepted of it. Foꝛ had not this ben

b.i.

per-

aduēture he shuld haue lyen yet
styll a great whyle in y^e grounde.
For who soeuer can worke suche
a myracle that he can proue, and
promote o^r sette forwarde the ry-
ches, the pompe, the auctorytie, &
the honours of the see of Rome,
that man alone dothe moze than
yf he dyd rayse vp .x. deade men,
yea & that though all the worlde
in the meane season shulde per-
ryshe togyther with body, and
soule, substaunce and honoure.
But thou Benno a pleasaūt hy-
pocryte vnto y^e Pope, howe gay-
ly well hast thou deserued to be
canonyfied: which couldest fynde
in thyne hert to be partener with
the Pope of so many horryble &
abhomyable synnes agaynst y^e
gospell / and all cōmon reason:
and to charge & burthayne thy
selfe with them. But verely (as
I do

I do suppose) these vertues of
 Benno are but fayned & forged
 of the Misnians to flatter the
 Pope with all, and to moue and
 styre hym to consecrate and ca-
 nonyse hym a saynte : because
 they knowe well, that the Pope
 hath not a lytle delectacion and
 pleasure in suche maner tycke-
 lynge/ and is not a lytle gladde,
 whan he hereth suche maner so-
 ges to be songen vnto hym. And
 for this cause therfore they dyd
 forthwith euen at y^e begynnynge
 laye these vertues forth before,
 all myracles : that by that mea-
 nes the Pope myght be taken &
 made fonde/and that all those o-
 ther vertues & myracles beyng
 els vnparfyte, feble and of none
 efficacite or strength in compary-
 son of those myracles of y^e Mis-
 nias (alas for very shame) shuld
 be

The ambi-
 cyon and
 dayne glo-
 ryousnesse
 of y^e pope.

be y^e moze acceptable vnto hym.
Nowe yf it be so y^e they do worke
with lyes & false disceytes: who
can from hensforth doubt, that
the canonisacyon of this Benno
is a mere disceyte of the deuyll:
so that nowe not Benno, but the
deuyll hym selfe vnder the name
of Benno dothe suffre hym selfe
to be extolled and magnifyed as
a saynt. And yf these thynges be
true & vnfayned: this one thyng
I may boldly saye and affyrme,
that Benno, yf he dyed haupnge
knowlege hereof, and dyd not re
pente hym and be soze for this
synfull dede, was vndoubtedly
cast downe hedlonge into helle.
For the gospel muste nedes be
truely, exactly, & perfectly, kepte
and fulfylled. For Chryst sayth,
who soeuer shall breake one of
these leaste commaundementes:
he

The gos
pel is to be
observed &
kept.

he shalbe called leaste in þ kyng= Math. v.
Dome of heuyns.

What maner thyng than do
those Hysnians cōsecra-
te to vs for a saynt? Doubtles a
stronge and an erraunte thefe, &
a bloode shedder / the cause of all
the calamyties and myseryes of
all Germanie / the enemye of the
gospel, the felowe of Antichryst /
to whome he dyd conueye hym
selfe, and was made parte taker
of his impietie and wyckednes.
And this thyng may euidently
be gathered of the hyghe and ex-
cedynge great bofte, whiche is
made in the bulle of our mayster
Adryan, of that excellent vertue, The Bull
and holynesse, whiche dyd shyne of master
in Benno / what other thyng I Adryan.
beseeche you is meaned by these
wordes, we do cōsecrate hym for
b.iii. a saynt

a saynt, which lyued contrary to
the rule of y^e gospel, what other
thyng (I saye) is this, than to
saye: We Hibernians are pevis-
she, and vtterlye madde, whiche
beynge distracte and belyde our
selves do not considre nor marke
what is the very gospel selfe, or
what is repugnaunt to the gos-
pell / and whiche do make that
thyng holy which we do prayse/
and which do booste hym for this
cause, that he dyd lyue & deniea-
ne hym selfe contrary to the gos-
pell: But thus shall our woode
prelates stumble and fall: which
do persecute the worde of god. A
lyke thyng and of the same sorte
is that noble and delycate myra-
cle, whiche also is boasted in that
excellent and goodly bulle, not
without the great wyckednesse &
shame of Benno / & not of Beno
alone,

alone, but also of all them, which
 do make hym a saynt. For the
 bulle dothe boſte, howe boldly &
 manfully Benno, for worldly ry-
 ches ſake, dyd rydde the Mar-
 chion of Miſnia out of þ world, The Mar-
chion of
Miſnia.
 whiche had gyuen hym a buffet/
 and that ſame day tweluemonth
 after þ he was ſlayne, lykewyſe
 as he had alſo befoze manafed &
 thzetened hym, that he wolde do.
 Here (god wotte) Beno dyd well
 interpzete that place of the goſ-
 pell, and alſo expzeſſe it in his ly-
 uynge, where Chryſt dothe ſaye:
 do good vnto them that are noy-
 ſous vnto you, and pray for them Mathe. 5.
 whiche do defame & purſue you.

But cōtrarywyſe i this bulle
 thou ſeeſt, that Chryſt dothe
 with myzacles confyyme and for-
 tiſye cleane contrary thynges to
b. iiii. this

Luther, 11.

this doctryne, and with wordes
dothe teache to suffre, and after-
warde with myracles doth com-
pell the contrary, to be done. O
worshypfull bulle, O goodly ca-
nonysers / whan wyl you ones
be asshamed: but the bulle not

The impi contented so, nor thynkynge it
etie & blas ynough that it doth extolle such
phemye of a blasphemye for a myracle, pro-
the bulle. cedeth further forth also / & ma-

keth of Benno a god, whan it
sayth: hereof it may easely be per-
ceyued, that diuine power was
comunyated to that godlye mā.
Almyghtye god ponylshe you, &
forfende this, you most vngracy-
ous & wretched blasphemours /
For here by these wordes they
wyl that the sayntes do worke
myracles for them self, and not
Chryst alone, so as it is redde in
the. lxxi. psalme, where it is sayd,
whi-

whiche onely dothe worke great
wonders.

But go to nowe, let vs graūt
here agayne, that this grose
and excedyng great lye was for-
ged & ymagyned of good Bēno,
to thentent to bowe and supple
the mynde of y^e Pope, & to tendre
his herte. For y^e holy see of Rome
is moze moued and styred, and
taketh moze delectacyon & plea-
sure yf p^rynces be in any place
euill entreated & sharpely han-
deled, whan they haue ben bolde
to laye hande vpon spirytual
goodes: than yf the hole worlde
were made holpe. And therfore
they haue also heaped togyther,
and repeted in so many legēdes
and examples and bokes those
thinges, whiche dyd appertayne
vnto this matter: to thentente

b.v. Doubt-

Luther, 11.

doubtles, that they myghte purchase and gette vnto them selfe plenty of goodes and pleasures in this worlde/ & that they shuld not be constrayned to obserue & kepe oꝝ fulfyll the gospel. And yf this thyng be true: than (I saye) this agayne that Benno is none other wyse a saint, than are

Annas. Annas & Cayphas: oneles per-
Cayphas. aduenture he toke repentaunce a-
foze his dethe foꝝ his lyfe afoze
ledde/ And they do not a lytle dis-
honoure and shame to Benno:
whiche do boste and openly rea-
pote suche dedes of hym. Foꝝ yf
those thyngs be true, which they
do carpe about and boste in the
bulle: than is Benno one of the
deuylls sayntes. And yf they be
but fayned thinges: than are
they with theyꝝ consecracyon &
canonysacyon all togyther mo-
ued

ued and styred and ruled by the
deuyll. For where it may be pro=
ued, that any mā hath not lyued
accoꝝdunge to the rule and doc=
tryne of the scripture: without
doubt that man can not be holy,
neyther oughte he of ryght to be
consecrated and canonysed for a
saynt / no thoughe he dyd rayse
bp all deed men, and dyd worke
all maner myzacles. The gospel
is moze mighty & of moze strength
to condempne a man, than any
maner sygnes and myzacles are
to make hym a saynt. For þe gos=
pell can neyther erre ne lye: but
myzacles do often tymes decey=
ue, as Paule hath shewed vnto
vs, wytnessynge that Antichryst
shulde worke with false coūtre=
fayte myzacles, that he myghte
also begyle euen the verye electe
persones / and as Moyses also
dothe

The gos=
pell.

Suspecte
myzacles.

Miracles
to be pro-
ued.

Doth wyte in the .xiii. chapitre of
Deuteronomium, & no credence
shuld be gyuen to miracles, whā
the thyng semeth to be agaynst
the worde of god. For myracles
ought to serue the worde, and to
folowe it: & not to go before it, &
to do preiudyce vnto it / wherfore
it is necessary and must nedes be
that eyther the doctrine of Beno
be approued, or els that his my-
racles, be of no wayght nor va-
lue, as it is wytten in the laste
chapytre of Mathewe. Confyrm-
yng the worde & they preached
with sygnes & myracles folow-
ynge / he saythe not with myra-
cles goynge before, or els myra-
cles apperyng wout any worde.
And moche lyke vnto these thin-
ges, is that also, where it is said,
that Beno many yeres ago euen
after his dethe, dyd for tempo-
rall

all goodes sake poniffhe Wyl- wylliam
lyam Marchion / þ is to wytte the Mar-
beynge moued at the peticyon chion of
and prayer of a certayne mayf- Misnia.
ter oz prouost, dyd stryke out the
Marchions iye (as for the most
parte holpe are wonte to be go-
uernours of churches collegy-
ate). For these noble prelates do
all that euer maye be done for
moneys sake, and for cause of
ambicyon. This theyr ambicy-
on they wyl to be confyrmed &
establysshed euen of the sayn-
tes, that be departed out of this
worlde. But this example came
from the deuyl, as sure as god
lyueth in heuen. For so that vn-
cleane spirite is wonte to worke,
and to do his busynesse by bys-
ons of deed folke, that he my- Dysyons
ghte make men madde, and to of deade
make them affrayed. This is men.

vn-

Benno a
martyr.

undoubted, & of a very suretye,
that patriarches and kynges in
the elde testament dyd somtyme
fyght and handle weapons: but
that was onely for the worde of
god, & for his peoples cause, by
the testimony of scripture. But
it pleaseth our lordes of Misnia
& the blynde see of Rome, to call
all that myzacles, what soeuer
doth fortifye & mayntayne tem-
porall honoures and ryches/yea
moreouer I do thike this thyng
also in a maner to be but a for-
ged & fayned thyng, (lykewyse
as al the myzacles are well nere,
which are reherfed in all v bulle)
that the Pope with the Misnia-
nes by suche maner leasynges &
erroure wolde put good Benno
to martyrdome, that not onelye
they myght haue a confessor of
Benno, but also a martyr. For yf
he

he was a good & vertuous man,
it is vndoubted that they do put
hym vnto greater punishemēt,
than euer was any marty^r put
vnto. For with what contumely
& rebuke coulde he be more foule
blotted & stayned, than this that
he is sayde to haue lyued other=
wysse than the gospel dothe tea=
che / and that those byssons are
ascrybed vnto hym, whiche euen
the deuyll hym selfe is wonte to
handle: Howe moche more wys=
dome than shuld it haue ben for
you, O you worshypfull Misni=
anes, to haue kepte you styll at
home with your Benno & suche
maner myracles: And I wolde
couſaile you, and aduertise you
to be more ware and more wysse
hereafter, and not to contynewe
& holde on with ouer many suche
folysche and peuplsche thynges
to

to dyshonoure & blaspheme god.
For here you do se, & youre bos-
tynge, eyther is but forged and
vntrue: or els doubtles & Benno
is dampned. And yf it be so, that
you do holde on with obstynate
myndes to ronne hedlonge, and
to mayntayne and defende your
lyes, or so open & manifeste vy-
ces of Benno: than am I inno-
cent from your bloode, and from
the bloode of all those, which do
take parte with you. It myghte
seme & you haue hytherto moc-
ked ynough & moze thā ynough/
and that it is tyme ones to take
vp with suche thynges. And the
other miracles are so vayne, and
so nothing worthe and very try-
flis: that the thyng is worthe
to be petyed because I wyll not
speake here, that blynde men are
soone and easely begyled, & they
whiche

whiche are redy to tell and here
lyes. For who I pray you wolde
not laugh at this, that the belles
which were halowed of Benno,
do dzyue away tempestes of we-
ther: as who shulde saye & other
belles coulde not do the same, or
as thoughe the deuyll, whiche
coniured into a glasse doth suffre
hym selfe to be sent away agay-
ne, coulde not brynge in, & chase
away a tempest, that so by the
permyssyon & sufferaunce of god
he may deceyue wretched men.
For yf euery thynge & is rare,
ought the same forthwith to be a
myracle comen from heuen: than
shulde there neuer any false my-
racle be done any where. Of whi-
che sorte is this also, that Benno
went beyonde Albi, & was sene
in this place & that place, bothe
at one tyme. Who knoweth, I
L. i. praye

Luther, 4

The pryn
ce of this
worlde.

pray you whether this were Be-
no, or els some deuyl: For howe
many tymes hathe the deuyl
played suche pranks: For howe
harde a thynge, or howe great a
maystrye shall it be, thynke you,
to the deuyl, whiche is prynce of
this worlde, to make feble, or to
bewytch any man & is his owne
all redye throughe vnbelefe in
Chryst, and afterwarde to bydde
and comaunde hym to be ledde
vnto some saynte, where he may
be deliuered and rydde from his
dyscase or euyl: And than this
thynge streyght wayes shall be
ascrybed god wotte, vnto & saie.
But O good lord, howe vncir-
cumspectely & vnwysely do we
al thinges: Howe rashely & vn-
advisedly do we runne on forthe
as it were certayne blynde men:
Howe pyteously dyd the deuyl
deceyue

Deceyue saynte Gregorpe in his Saynte
 Dialoges: For there is in euery Gregory.
 place so moche plentye of suche
 maner iuggelyng castes and de-
 ceptes, whiche he hath exercysed,
 & yet doth exercyse, that I coulde
 of them make tenne other suche
 sayntes, as Beno is / who agay-
 ne can sufficyetly proue, that the
 holpe fountayne was broughte
 forth by Benno: sauyng onely
 that the comon oppynyon goeth
 so aboute of it: For a man may
 fynde many lyke thyngs / the na-
 ture and origynall cause wherof
 is straunge and vnknownen / of
 which sorte there are many thin-
 ges at Rome. Brieffely, who so-
 euer wyll descrybe and ymagine
 y good lyfe of an holy bylshop:
 He ought of necessitye to brynge
 forth the wordes and doctryne,
 wherin he was excellēt. And also
 c.ii. faythe,

Sygnes
 of true ho-
 lyneffe.

faythe, charyte and the crosse of
persecucion whiche was layde
vpō his backe for his doctrynes
sake. These thynges onely are
the true tokens of an holy man/
But nowe this bulle saythe in
dede, that Benno dyd preache:
but what he dyd preache, or what
he dyd vtterly beleue, it maketh
no mencyon at all / neyther is
there so moche as any mencyon
at al made of charyte, and of the
crosse/onely it speketh of his ce=
remonyes, & howe that in great
angre he ranne away & afflycted
and vexed certayne men for the
goodes of the churche. Besydes
this there is carped aboute tales
of certayne spirites and phanta=
syes or ymagynacions of vncer=
tayne and fayned myracles, whi
che shulde nede moche more pro=
bacion, whether they dyd chaūce
accoz=

accoꝝdynglye and verely oꝝ not,
than this, whether Benno be a
saynte oꝝ not. But this thyng
myght easely be perswaded vn-
to me, that Benno in dede was a
good man, but yet was in many
thyngs seduced and deceyued of
the Dope: and yet neuerthelesse Benno se
at the laste throughe the vnme- dused and
surable mercy of god was saued begyled.
in lyke maner as it hathe chaun-
sed to Bernarde, & to very many
other electe & chosen persones.
But that he dyd suche myꝛacles,
oꝝ wꝛought suche folyshe won-
ders as the bulle doth assygne &
ascrybe vnto hym: I suppose no
man shall pꝛoue / oꝝ at the leaste
wylse yf he can pꝛoue it: thā they
do make Benno the chylde of
dampnacyn, and heyꝛe of helle/
foꝝ asmoche as his lyfe is cleane
repugnaunt and contrary to the
c.iii. gossell.

gospell. Wherefore, as for my
parte, I wolde gyue counsaile,
þ̄ no man shulde be any whytte
moued or styꝛed with this con-
secracyon or canonysacyon: but
rather that good Benno shulde
be lefte quyte and in rest to the
iudgement of god, which aboue
dothe knowe what is done with
Benno, and what condycyon &
state he is in. For these myꝛacles
do proue nothyng at all. More
ouer euen his very doctryne also
seemeth to haue ben cleane repug-
nant & contrary to faythe, cha-
ritye, and the crosse / what neded
than this so great canonisacyon
of hym: syth it forceth lytle, whe-
ther he be made a saynte or not.
For euery mā may be a chꝛysten
mā, & saued, all thoughe neyther
Benno, neyther yet any other mā
were made a saynt: (to passe ouer
and

and speake no worde here that it
 can not be, but þat lucre is soughte
 here in this thynge. Laste of all,
 yf it be so, that for all these thyn-
 ges whiche we haue hytherto re-
 cyted, yet thou arte not perswa-
 ded good lounge reader: at the
 least wylse the very bulle it selfe,
 (yf I be not begyled) wyl pers-
 swade the, in whiche the Pope
 hym selfe doth confesse & graunte,
 that he hym selfe with his adhe-
 rentes dyd make theyr prayers
 vnto god, þat he wolde not suffre
 them to erre in this busynesse.
 Here I beseeche, se and consydre
 thyne owne selfe, howe the pope
 dothe lye vnto vs: and howe **The false**
 throughe ouermuche desyre and **eye of the**
 study to begyle other men he doth **Pope.**
 begyle his owne selfe. For yf he
 do pray, that god wyl not suffre
 hym to erre in declarynge & pu-
 blyc-

c.iiii.

blyc-

blyssing of Beno to be a saynt:
Howe can he, I beseeche you, be
assured and out of doubt? Howe
can he pue, that his prayer was
herde, and his peticyon graun-
ted? What aungell dyd appere
to hym, & shewe hym this thyng,
that he myghte be assured of it?
But some suche thyng it muste
nedes haue ben, seynge that he
dothe here prescrybe a newe ar-
ticle of the fayth: which thyng
to do, is as lafull to hym, & as
moche auctoryte he hath to do
it, as I haue to comaunde heuen
and y sonne. On the other syde
agayne, whan he reporteth and
recyteth so ofte, that by the my-
racles he was certyfied and as-
sured of his holynes: wherfore
I praye you dothe he aske coun-
saile of god, concernynge that
thyng, wherof he was all redye
assu-

assured : doste thou not thynke ,
that this is to tempte god, and
to scozne hym : whan thou doste
aske & desyre to knowe a thyng,
which thou haste perfynte know-
lege of all redy : But after this
falsshyon and maner the deuyll
is wonte to shame hym selfe / for
lyes can not agre nor stande to-
gyther, but they muste nedes al-
wayes impugne theym selves .
Lykewyse as this our pope, whi-
che whā he goeth about to worke
most holylve and wyttely, calleth
vpon god, and desyret to be cer-
tified: and in so doyng sheweth
hym selfe to be in doubt and vn-
assured, where as yet befoze he
hath concluded it to be certayne
and vndoubted, & also wylleth it
to be taken for vndoubted / no-
thyng pceuyng nor markyng,
that whyles he prayeth & desy-
c. b. reth

The incō-
stancye of
the Pope.

reth to be certyfyed, he dothe acknowledge and confesse hym selfe to be vnassured and in doubt. It is therfore certayne & vndoubted that he dothe lye, eyther whā he doth praye, or els at the leaste whan he dothe make his saynt. And he lyeth loude and with full mouthe, as the comen sayeng is / For he dothe but onelye make a countenaunce and semblaunce of prayer: and in verye dede dothe mocke and scorne god. Howe be it in that he doth praye as vncertayne, he prayeth truthe. But agayne on the other syde he lyeth whan he saythe that he is certyfyed & assured by myracles. For asmoche than as this matter is handeled and done by mere deceytes and lyes / by blyndyng of mennes iyes, and subtylte: it remaineth, that thou, who soeuer thou

thou art, do beware of this newe
Idole, whiche vsurpeth & taketh
vpon hym the name of Benno/
whome yf thou wylte not cōfesse
and acknowledge for a saynte, at
the leaste wylle let it greue the, &
we do comenlye so folyshlye and
so chyllyshlye abuse deed men, we abuse
that by them we do caste downe deed men.
hedlonge the wretched kynde of
men into myschiefe / what shall
Benno do, yf we do vse his bones
and his relyques to Idolatrye,
for cause to wraast out money fro
men, to y destruccyon of so many
soules? wherfore as concernyng
these thyngs, let this suffice that
hathe ben spoken hereto of vs.

Nowe let vs speke of the verye
ryght and true canonysacyon, &
whiche is the sure, vndoubted, &
holysome consecracyon and ma-
kyng of a saynte. Fyrst of all it
is

is to be consydered and marked,
that the scripture doth make but
small mencyon, oz els none at all
Sayntes any where of sayntes þ̄ are in he-
in þ̄ scrpp; uen: but onely of those sayntes &
ture. holy men that are conuersaunt &
abydynge here in erthe, as saynt
Paule doth wyte to the Roma-
nes in þ̄. xii. chapytre. Gyue pte
of your goodes to releue the ne-
cessytie & nede of sayntes. And in
the. v. chapytre. of þ̄ fyrst epystle
to Timothe. yf she shall haue
wasshed the fete of sayntes.

Add to make an ende i fewe
wordes, Paule in all his e-
pystles calleth them sayntes, vn-
to whome he wyrteth / shewynge
þ̄ euery chrysten man in his lyfe
is a saynt. But the Papistes do
knowe no saynte sauynge onely
those whiche are in heuen: and
whome

Whome they do dayly sette in he-
uen: and for this cause doubtles
they do not vnderstāde the scryp-
tures, and do depyse and haue in
contempte all the verye sayntes
of god. yf than we wyl make
our lyfe to agree with the rule of
the scripture: we ought to bryng
awaye our selves from y^e sayntes
whiche are in heuen, & to tourne
our selves vnto them that are in
erthe / we oughte to extolle these
sayntes, and these we oughte to
honoure. This thyng, no doubt
of it, is pleasaunte and accepta-
ble vnto god, whiche hathe also
cōmaunded the same. For as cō-
cernynge them that are depar-
ted out of this worlde, he hathe
gyuen vs no commaundement
at all: wherfore it is not accep-
table nor pleasaunte vnto hym,
what soeuer it be, that we do be-
stowe

Idolatry

Luther, 11.

stowe vpon them / For this ma-
ner Iudiciatrye hath ben inuen-
ted of men, because this thyng
dothe brynge in some lucre / as
other men befoze me haue sufficy-
ently declared, and haue largely
treated of all this matter. For
hytherto I haue wrytten no spe-
cyall thyng as yet of the bene-
racyon of sayntes, (which thyng
also certayne of my bok's do wryt-
nesse) all though it be imputed
to me, and layed to my charge,
as though I had ben y^e authour
and fyrst begynner. And who so-
euer hath ben the authour by the
pleasure & wyll of god, of a sure-
tye he dothe not myslike nor dis-
please me, neyther dothe it greue
me to beare pte of another mans
dishonoure and rebuke / to passe
ouer in the meane season, that I
do not coueyte to chalenge ano-
ther

ther mans wytynges for myne,
but I do acknowledge (as ryghte
is) y god dothe also worke some
thyng by other men, because I
wyl not seme to do y busynes of
y gospel, all my selfe alone. It is
euydente therfore, howe many
thynges, and howe great coste &
labour is necessarily required to
the makynge of sayntes as tou-
chyng thei bodies: & agayne
on the other syde howe easye and
howe redy a thyng that true wor-
shippynge of sayntes is / which is
spiryтуall, y is to wytte suche as
Paule doth wyte to the Roma-
nes in the. xv. Chapytre. whan
he saythe.

The ho-
nour and
worshyp-
pyng of
sayntes,
mēcyoned
in the scri-
pture.

Geue parte of your goodes to
the necessitye of sayntes / & agay-
ne pzeuente eche one of you ano-
ther with honoure / agayne lette
euery man esteeme another man
at

at more than he dothe esteeme his
owne selfe.

This onely is to worshyppe
sayntes duely to y^e glorie &
honoure of god. For in asmoche
as we are y^e temples of god, euery
mā ought to submytte hym selfe
to his neyghboure, and to wor-
shyppe god in that temple / to gyue
place vnto hym / to loue hym / to
deale kyndly and louyngly with
hym / and yf he may at any tyme,
to prouoke hym vnto better thin-
ges. Nowe these thyngs are not
done (I suppose) with shouelles
or spades covered with syluer,
nor yet wth gylte rakes. And wold
god those men whiche do conse-
crate and canonysse Benno with
the other saynts, wold here gyue
eare vnto me, & wold suffre them-
selves to be monished with these
wordes:

woꝛdes: Tell me who knoweth,
whether these thynges be true oꝛ
not: Doubtles this thyng can
not be denyed, that al that costely
oꝛdenaunce, and all that expence,
and all that labour with the ho-
noure and veneracyon, & bꝛefely
what soeuer such maner thyng
shall be bestowed in Wisnia, is
neyther so wel bestowed noꝛ is so
acceptable vnto god: as it shuld
be yf any man dyd gyue vnto a
pooze chꝛysten man a dyner oꝛ a
garinēt. Ye y thyng is rather vn-
pleasaunte vnto almyghty god
& is honouryng of the deuyll:
and this thyng is spirytuallye
acceptable to god, and hatefull
to the deuyll. If oꝛ god hath com-
maunded this thinge, and the o-
ther thyng he dothe not knowe
at all. Howe many thousandes
of Ducates, dost thou suppose oꝛ
D.I. thynke,

thynke, that Benno hathe coste,
besydes that he shal cost in tyme
to come: with whiche (beyng
cast awaye euery one of them be-
fore god, not without his great
indygnacyon & angre) so many
very sayntes myghte haue ben
holpen and fedde/doste thou not
suppose, that god with his aun-
gels wyll tourne them selves vnto
that place, where some good
man the same day had pytie and
compassyon of some chrysten mā
beyng in necessyte or afflyccyō:
and wyll leaue Misnia behynde
theyr backe, where Beno is tour-
mented and afflycted: ¶ wolde
haue sayd is made a saynt: whā
shall we ones begyn to be wyse?
Howe often tymes shall we nede
to repete one thyng: why doste
thou not euen by comen reason
lerne, whether it is better to do
almes

almes vpon pooze sayntes that
are a lyue: or els vpon this, that
some man that deed is myght be
made a saynte, whiche hathe no
nede at all of suche humanitye &
kyndnes: And yf it be better and
more profytable: to bestowe it
vpon pooze luyng creatures:
why are we suche nygardes & so
scase in layeng forth of our mo-
ney here in this thyng: and so
prodygal & laupfshye in the other
thyng: But certaynely the iud-
gements of god are vpryght &
ryghtuous/that is to wytte, that
where it dothe greue vs to be-
stowe tenne florence frelye & for
nought vpon the very sayntes,
which thyng shulde be most ac-
ceptable and pleasaunte to god:
that there the deuyl shuld make
vs so madde with the spiryte of
Gedynes, and shulde so handell

D.ii.

vs

A folyshe
and dysor-
dred libera-
lytie.

Lutier, m.

hs that we do not doubte waste-
fullpe to bestowe golden spades
and rakes, yea and other whyles
a thousande flozēnes vpon deed
mennes bones, and besydes this
to seche and purchase vnto our
selves al kynde and maner of ca-
lamytie and indygnacyon. But
wretches haue neyther delyte to
here these thynges, neyther to be-
leue thē. But be it so / yet doubt-
les it can not be auoyded, but ꝑ
we must nedes ones here & haue
expervence of it : though we do
neuer so moche put of from mo-
rowe to morowe / We do seche
shame, and therfore we shal also
fynde shame and rebuke, whiche
verylpe is euen now at hande.
Besydes this (to adde this also)
though those thynges also were
true, whiche are reported of the
sygnes and myzacles of Benno,
and

and that the sayd myracles were
 of effecte & wrought of god hym
 selfe by Beno, though these my-
 racles (I saye) were wroughte
 euen for the gospel sake, so as
 Chryst dothe promyse in the last
 chapitre of Marke: (which thige
 in very dede can neuer be pued)
 yet for all that, we oughte not so
 folyschely, so rashely, nor with
 so madde a begynnyng to leape
 forth so hastely to consecrate &
 canonysse sayntes. For such ma-
 ner sygnes & myracles though
 they do neuer so moche declare
 the holynesse of a mannes lyfe /
 before the workynge of them :
 yet can they not assure vs & put
 vs out of doubt, whether þe same
 man dyd cōtynewe stedfast and
 holpe also in his deth or els not. *The iudg-*
 For asmoche as the iudgemen- *gements*
 tes of god are hydde & vtterlye of god.

D.iii. mer-

Luther, m.

meruaylous and dzedefull / For
he hym selfe sayth in the. vii. cha=
pytre of Mathewe.

Many men shall saye to me,
lorde haue we not in thy name
caste forth the deuylles & wrought
many myracles? And than I
shall answere vnto theym. Go
from me you workers of int=
quitie.

These forsooth are farre grea=
ter & more sure & vndoub=
ted myracles, than are those, whi
che Benno hathe wrought / and
Chryste also dothe acknowlege
them: yet for all that he doth cō=
dempne the persones by whome
they were wrought. To the same
effecte and purpose. Moyses al=
so dothe wryte in the. xiii. chapp=
pytre of Deuteronomium, that
god dothe permytte and suffre
my=

myracles to be wrought by false
prophets, to thentent to tempte
and proue his people. Wherefore *False pro
phets.*
it maketh nothyng to the pur-
pose, though any saynt do worke
myracles after his deathe at his
graue / For who knoweth whe-
ther god doth proue vs and trye
our faythe by those myracles, &
holy man i the meane season be-
yng condemned at the tyme of
his dethe. Lykewyse as were the
false pphetes in theyr lyfe tyme.
But in especyall this is a sus-
pecte thyng, whan those my-
racles are wrought to thende,
that throughe theym holpe lyfe
in dede may be comended: but
not that the faythe and worde of
god maye be confyrmed. And
suche for the moost parte are
all the myracles of this Benno,
of which there is nothyng that
D.iiii. doth

dothe appertayne to the confyrmacyon of the word of god, but onelye to his ceremonies, his prayours / to y^e glories & boistes of the churche of y^e Misnians / and fynally to the pompes and auctoryte & power of the church of Rome / Do you not thynke it to be an excellent myracle, that

Balaam. Balaam (as it is wyrtten in the. xiiii. chapytre of Numeri) whether he wolde or not was cōpelled to preache the worde of god, and to blysse the chyldren of Israell : Was it not also a meruayle that Saul dyd prophesye amonge the prophetes : dothe it folowe therfore, that they muste nedes be sayntes : yf the holpe ghoſte dyd speake or dyd worke suche maner thynges by them : Wherefore before thextreme iudgement no mā ought of chryſten men

**1. Regū. p
Saul.**

men to be iudged & called a saint,
as saynte Paule dothe teache in
the.iiii.chapitre of the fyrst epis-
tell to the Corinthianes whan
he saythe.

Do not iudge any thyng be-
foze the tyme vntyll y^e lord shal
come, whiche shal brynge to ly-
ghte the thynges that are hydde
in darkenes.

Spiritually syth we do know
that Chryst and Paule haue
prophecied befoze, that in these
laste dayes so goodly & so gaye
painted myzacles shuld be done,
that euen the verye electe & cho-
sen persones, yf it were possyble,
shulde be begyled. Nothyng
dothe lette, but that we may of a
symple and a playne mynde ac-
compt them for sayntes, & iudge
of the as one chrysten mā ought
to

we ought
to haue
good oppo-
nyon of
sayntes.

D. v. to

to thynke and iudge of another chrysten man: But it is in no wyse to be receyued or suffered, that we wyll be as sure of it as of an artycle of the faythe and hange vpon it, so as the pope tyrannously with his Benno dothe requyre: sauyng one-ly peraduenture of those whome god in scripture hath declared and pronounsed to be sayntes / of whiche sorte are the patryarkes, the prophetes, the apostelles, and the dyscyples. I do with a good wyll beleue, that Elysabeth whiche was buryed at Hagbrughe is a saynte. I beleue the very same also of Augustyne, of Hierome, of Ambrose, of Bernarde, & of Frauncyske: but yet so that I wyll not leane and grounde vpon this belefe,

lese, and defende it to the dethe.
For the certentie and the groun-
dewarke of our faythe oughte
to be fetchted at the scrypture,
and to be taken out of it. And
excepte it be expzessyd i the scryp-
ture: neyther y Pope, no noz yet
any Aungelles haue any power
to make so moche as onelye one
artycle of the faythe. But hy-
therto we haue spoken suffycy-
entlye agaynst the deuylyshe
worke: Nowe it remayneth to
speake somewhat belydes, aga-
ynst the deuylyshe wordes / to
thentente that the sayde worke
may be sette forth to the comen
people as it were in a table, and
so at the laste be dyspraysed. For
I am not ygnoraunt, what ma-
ner sermones shall be made eue-
ry where throughe out Misnia,
and

The cer-
tentye of
our fayth.

and with what crafte they shall
mocke and begyle the people, to
make them sette moche by theyr
I dole, and to open theyr purses
wyde vnto blyssed Venno / that
is to wytte to the profyte and be
hose of theyr owne belve / wher-
fore here I do faythfully & with
a chrysten mynde (as I am bou-
den to do) exhorte and monyshe
all men, as many as shal be pre-
sent at suche sermones: that they
do not consyde onelye the out-
warde apparaunce and the dys-
guyled face of the thyng, but
rather the thyng it selfe / and the
verye foundacyon and groude /
I can gesse well ynoughe what
maner rotten foundacyon of scrip-
ture they wyll laye vnder theyr
deceytfull and false buyldyng,
and suche one dothe the bysshop
of Misnia begynne to boost euen
nowe

nowe in his wytyng, the effecte
wherof is this. *Audate dñm in
sāctis suis.* That is to say, pray=
se you god in his sayntes. These
laudes and praylynges doubt=
les they do stretch out very farre
bothe in lengthe and bredthe, af=
fyrmyng also that this is lau=
dyng and praylyng of god in
his sayntes, yf they be canony=
sed and called vpon by the pray=
ours of men. But thou who so=
euer thou arte whiche doste here
these sermones, I praye y thyn=
ke, yea & knowe thou for a verye
certentie, that thou herest a lye, &
the prynce and father of al lyes,
whose propretye is to paruerte y
scriptures & the worde of god.
For this place maketh agaynst
the in asmoche as it is taken of
the olde testament, whā not one=
lye no saynt was yet in heuen &
prayed

prayed vnto, but also it was cō-
maunded, that god onely shulde
be called vpon and onely prayed
vnto, as hym selfe dothe wyt-
nesse in the .xlii. psalme sayenge.

Call vpon me in the daye of
trybulacyon, and I shal delyuer
the/ and thou shalt honour me.

And therfore he wylleth al-
so it to be preached of hym,
that he is the sauour of men, as
it is wrytten in the .iiii. chapytre
of the fyrste epystle to Timothe/
and he doth also wrytne in the
xxxv. psalme hym selfe to be pre-
serued bothe of men and also of
beastes. Wherefore helthe & sal-
uacyon ought to be asked and de-
sired of none other, sayng one-
lye of hym. Moreouer this pla-
ce of y^e scripture dothe not speke
of holpe men or of holy women,
but

but rather of holye places / for
thus it is redde after the verrytie
of the Hebrue texte. Laudate do-
minum in sancto vel in sanctua-
rio suo, that is to say / prayse you
the lord in his sanctuarie or in
his holy and deuoute place: A ly-
kewyle as it is wrytten in p̄. xix. The pla-
psalme. Emmittat tibi auxiliū de ce of the
sancto / p̄ is to say, helpe mought psalme.
he sende the from his holy place,
and agayne in the. xxi. psalme. Laudate
Tu autem in sācto habitas, that in sanctis
is to say, thou dwellest in a holy eius, is de
place. clared &
expoun-
ded.

AND lykewyle in many o-
ther places which are easy
to be foude here and there in the
scripture. And in these wordes
he wylleth vs to expresse & fulfyl
the maner of honouryng of god,
whiche was exercysed and bled
in

in the olde testament by the Le-
uites and syngynge men with
songes and belles, as it is wryt-
ten in the fyrste boke of Parali-
pomenon the.xv.chapitre. Syth
than it is so, & now in the newe
testamente there is no place ap-
poynted vnto vs of god, but we
our selves are the temple of god,
as Paule wytnesseth in the.iii.
chapytre of the fyrst epytyle to
Cozinthians / and Chryste hym
selfe also in the.iiii. chapytre of
Johñ dothe take awaye all pre-
scripte and determynate places,
whan he sayth. The tyme shall
come whan you shal worshyppe
the father neyther here in Hieru-
salem, but in spiryte & trouthe.

These wordes therfore must
be vnderstāde now in these
dayes of a spirytual sanctuary,
so

so that *Laudate dominū in san-*
cto suo, is asmoche to saye, as a-
monge vs, and in the congrega-
cion and companie of Chrysten
mē / wherfoze it can not be wrest-
ted noz applyed to the canonisa-
cion of sayntes, oꝛ to the callyng
vpon them by prayour. And yf
bycause of this place it myghte
be proued and cōcluded, y^e sayn-
tes are to be canonised oꝛ prayed
vnto: than by the same reason
belles, symballes, taberettes, &
harpes, shulde be made sayntes
& prayed vnto. For it foloweth
in the same psalme.

Prayse the lord in chrylle sou-
dyngge symballes, prayse hym in
harpes and organes.

Go to than now, yf thou
dost prayse god in these mu-
sycall instrumentes: praye also
e. i. vnto

3
vnto them, & make them sayn-
tes/as that Misnicall & Episco-
pall wytte dothe teache vs by
this place of the scripture. Lau-
date dñm in sanctis suis. For I
lyste not here to reherse, lest I
myghte seme to tedypous, howe
those men for the most parte are
not wonte to prayse god in his
sayntes, which do honour sayn-
tes and do praye vnto them: but
contrarye wyse do farre dysho-
noure and blaspheme god / For
they do put theyr hope and theyr
truste in þe sayntes / which thyng
what is it els, than to forsake the
faythe/to denye god / and to set
vp the sayntes for an Idole: of
whiche mater we haue suffy-
centlye treated in another place
They allege also that place in þe
xv. chapitre of Job . *Voca et ad
aliquem sanctorum conuertere /*
that

that is to saye. Call, and tourne the to some of the sayntes.

The place
of Job, is
expounded
and decla-
red.

For those papistes are so blyn-
de and so folysh the hardy that
yf it happen them to fynde this
worde, sancti, in any place: ther-
of they wyl forthwith confyrme
and establysh the veneracyons
and merytes of sayntes, euen as
ryghtfully as they go aboute to
proue purgatorie, yf in any pla-
ce they do fynde this worde fyre
or this worde purgatorie/or els
to proue holye water, yf they
may fynde this worde water in
y^e scripture. But as for this pla-
ce of Job, vnderstande it thus,
that Elyphas dothe reprove the
good mā Job of synne euen for
this cause, that god had punys-
shed hym/for he saythe.

Call, I beseeche the, euen one
e.ii. and

and loke about vnto some of the
sayntes.

AS who shulde saye / God
neuer punysshed any holy
mā / neyther cannest thou shewe
that euer any of the sayntes ha-
the ben afflycted, whiche waye
soeuer thou do tourne the. But
seyng that god dothe punyshe
the so sore: it is vndoubted that
thou arte no holy mā, but a wyc-
ked and a synfull man. Here I
beseeche the consyde howe gayly
they haue wrested these wordes
to the veneracyon of sayntes.
They haue no cōsyderacyon nor
no regarde in the worlde vnto
any maner thyng, but what so-
euer they haue thought and pur-
posed i theyr owne mynde: there
is no remedye but that þe thyng
muste nedes straye wayes for
theyr

theyr pleasure be contayned in
the scripture. The thyrde place
is the .xx. chapytre of the prouer=
bes. It is ruyne and destruccion
to a man for to deuoure a saynt,
and afterwarde to seche bowes/
the wordes in laten are these.
*Ruina est homini deuorare san=
ctum, et postea querere vota.*

Here in y^e stede of this worde
deuorare they do rede deuo=
tare, to the intent that so (yf god
be pleased) y^e auctorite of sayn=
tes shulde be establisshed. But
the true texte, & as the Authour
left it, is this *Laqueus est homi=
ni exprobare rem sacrā et post
ea vota q̄rere*. That is to saye it
is a stumbelynge stocke & sure &
vndoubted destruccyon to a mā
to corrupte & pollute holpe thyn=
ges and holpe wordes, and than

e.iii.

after=

afterward to desyre to be accōp-
ted holpe because of his ceremo-
nies, sacryfices, & workes. Als for
exāple, y^e Papistes, whiche whan
they do psecute y^e worde of god,
& what soeuer thynge els is holy
i very dede: yet neuertheles they
do in y^e meane season say masses,
& do many good dedes, thynkynge
nothyng at all to chaunge theyr
wycked state of lyuynge, & ones
to make an ende to destroye and
deuoure holy thynge. But nowe
whan they are broughte to that
poynte that they can not by the
auctoryte of scripture i any wyse
proue y^e sayntes are to be prayed
vnto, or to be accownted for me-
dyatours, but cleane cōtrary the
scripture dothe proue & fortyfye
that there is none other medya-
tour or intercessoure, than that
onely medyatour & intercessoure
Chryst

Chryſt Jeſu, as Paule doth tea= Chryſte.
che i many other places, but ſpi=
rytually in y.iii. & v. chapi. to the
Romanes, & in the.ii. chap. of the
fyꝛſt epyſtell to Timothe, they
yet (as becometh valyaũte men)
do not gyue ouer theyꝛ hold, but
do ſech ſome way, by which they
may eſcape out, & put by y ſcrip=

tures frõ the ſelf. Foꝛ this word
mediatoꝛ (ſay they) is taken two
maner wayes / one waye it is ta=

ken foꝛ a ſatyſfactoꝛy mediatoꝛ /
oꝛ a ſatyſfactoꝛ. Another waye it
is taken foꝛ an interceſſoꝛy me=

dyatour oꝛ an interceſſoꝛ. Nowe
to ſpeake of a ſatyſfactoꝛy medi=

atoꝛ oꝛ meane, there is but onely
one / that is to wytte Chryſte,
whiche hath ſatyſfied foꝛ vs /
but the ſayntes (after theyꝛ myn=

des) ſhall be accompted inter=

ceſſoꝛy mediatours. Nowe yf
e.iiii. any

The chur
che.

any man do aske of them, where
these thynges are had in þe scryp-
tures, than forthwith they lay a-
gaynst vs the auctoryte of holpe
churche, that is to wytte of theyr
owne selfs, whome þe holy gholste
doth not suffre to erre any thyng
at all. These men (saye they) are
of this oppynyon and do thynke
thus, ergo it is thus: (howe be it
yf they shulde playe the fooles
thus in theyr scoles, it shulde be
called petitio principii) whā they
ought to proue that sayntes are
mediatours, whiche the scryptu-
re dothe in no place teache. But
yet neuerthelesse they procede
forthe on/ & euen as though the
mater were nowe proued and
knowen for vndoubted, they do
of theyr owne brayne ymagyne
two kyndes or sortes of medya-
tours. Therfore whan thou hea-
rest

rest any such maner thyng: thou
mayste well knowe the wolfe by
his voyce. For y^e holy ghoſte tea- The holy
ghoſte.
cheth nothyng, which is not pre-
ſcrybed in y^e ſcripture/as Chryſt
ſaythe.

He ſhall teache you al thynges
and he ſhall brynge into your re-
membraunce all thynges, what
ſoeuer I haue ſayd vnto you.

And ſo at lengthe it ſhall be
made open and manyfeſt,
y^e this tragedy whiche is played
concernynge Benno in Miſnia
is played onelye by mere lyes &
deceytes, of the deuyll bothe in
wordes and alſo in dedes/wher-
fore loke thou that thou do take
hede to thy ſelfe, and thinke thus
in thy mynde / thoughe we do
graunte alſo theſe thynges to be
true and vndoubted, yet that not
e.v. with=

withstandyng syth it is a thyng
not greatly profytable, and whi-
che thou mayste be without full
well, se that thou do kepe thy mo-
ney to the releuyng and helpyng
of thy chyl dren and of pooze fol-
kes, whiche haue pryncypallye
nede therof/and vpon whome it
shal be best bestowed. But nowe
moche more thou oughtest to do
this, sythe it is euydent and vn-
doubted, that this thyng is not
onely vnprofytable, but also fal-
sely fayned, decepteful & playnly
deuelysshe/ yea cōsydye and loke
well vpon the falschyon of them
thyne owne selfe (yf thou wylte)
whiche yf they dyd any thyng at
all vnfaynedly and hartely en-
tende and seche the hououre and
gloze of god & of sayntes: with-
out doubt they shulde fynde mo-
than two thousande occasyons
by

by whiche they myghte succoure
and releue theyz neyghboure/ of
whiche euery one shulde be syre
hundred tymes moze cōmenda-
ble, thā all that pompe & royalte
wherwith Benno was trāslated
and made a saynt. But nowe se-
ynge that they dyspysynge theyz
neyghbour and nothyng regar-
dynge his necessyte, are all togy-
ther set vpon this thyng: euery
man may easely perceyue & they
are blynde & madde, and by the
canonisacyon of Benno do seche
theyz owne profyte and gloze, &
thy money. How be it I do hope,
that they are come after & tyme,
(as it is cōmenly said in the pro-
uerbe) and that they haue all in
bayne spredde a nette before the
byrdes eyes, as Salamon sayth
in the fyrste chapytre of the pro-
uerbes . But yf thou wyl wor-
shyppe

Prouer/
bes.

The for-
me & ma-
ner of wor-
shyppynge
of saynts.

shyppes sayntes duelye, & prayse
them worthelye : thou shalt do
thyng as farre forth as the en-
samples of scriptures shall tea-
che & prescrybe vnto the, of whi-
che scriptures thou mayste se af-
ter what maner the grace & the
benefytes, whiche haue ben gy-
uen of god vnto the sayntes, are
propownded and layed forth be-
fore god, whether it be in peticy-
on, or in thankes gyuynge, or els
in complaynte / as for example.
Moyles prayeth in the .xxiii.
chapitre of Exodi, whā he sayth.

Remembze Abraham, Isaac,
and Iacob, to whom thou haste
sworne. &c. And Salomon in
the .xxxi. psalme / lord remembze
Dauid, and all his calamytie.
And Chyyst vpon the crosse sayd
that verie of the .xxi. psalme.

Our fathers haue hoped in the
and

and haue ben delyuered. But I
am a worme. &c. And in the. xlv.
psalme. O god we haue harde
with our eares, and our fathers
haue tolde vs the worke, & thou
haste wrought vpon them.

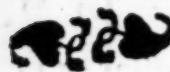
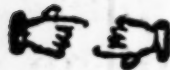
AND in many other places
of the scripture/ here thou
seyst that no saynte is prayed
vnto / but that god is prayd in
them, whiche dyd promyse vnto
them such maner benefytes, and
hathe fulfilled his promyse: to
thentent that he wolde monishe
and teache vs, that suche maner
grace ought with all confydence
to be asked and hoped of hym a-
lone/ vnto thobtaynyng wherof
that faythfull and onely media-
tor is suffycient, yea & more than
suffycient / that is to wytte, Je-
sus Chryste of all sayntes moost
holpe.

holy. To whome onely, with the
father, & the holy ghoſte, be pray=
ſe & glorye for euermore. Amen.

Thus endeth

the worke made agaynſt
the falſe canoniſacy=
on of Benno the
byſſhoppe.

✚ Translated and prynted in
Englyſhe, in the yere of our
loꝝde god, a thouſande
CCCCC. xxxiii.



Imprynted by

me Robert Wyer dwel=
lynge in saynt Mar=
tyns paryshe, be=
sydes charynge
Crosse.

Cum priuilegio.

